

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, CENTRAL ROW, HARTFORD, FOR THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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## CONDITIONS.

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From the Columbian Star.

## WILLIAM TINDALE.

William Tindale, a learned and zealous English reformer, and memorable for having made the first version of the Bible in modern English, was born on the border of Wales, some time before the year 1500. He was of Magdalen-hall in Oxford, where he distinguished himself, not only by his literary abilities, but also by imbibing early the doctrines of the Reformation, which were begun to be spread in many parts of England.

Having taken his degrees, he afterwards removed to Cambridge, and thence, after some time, he went to live with a gentleman (Mr. Welch) in Gloucestershire, in the capacity of tutor to his children. While he continued there he had frequent disputes with abbots and doctors, who visited the family. At this time he was translating a book of Erasmus, entitled *Enchiridion Miltis Christiani*, which, when finished, he gave to Mr and Mrs. Welch, who carefully perused it, and it seems, were so far convinced of the truth, in opposition to the popish doctrines of the abbots and priests, that these gentlemen afterwards met with a very cool reception at their house, and soon declined their visits altogether. This, as it was natural to suppose, brought on Mr. Tindale the wrath of all the popish clergy in the neighbourhood, who soon had him accused of many heresies to the Bishop's chancellor, before whom he had been cited to appear; but nothing being proved, after railing at him and abusing him, they dismissed him. In his way home he called upon a certain doctor, who had been an old chancellor to the bishop, and his very good friend; to him he opened his heart, and consulted him on many passages of Scripture. Before they parted, the doctor said to him, "Do you not know that the Pope is the very antichrist, whom the Scripture speaketh of? But beware what you say; for if it should be known you are of that opinion, it will cost you your life: and added, I have been an officer of his; but I have given it up, and defy him and all his works."

Having finished the printing of these books, the following year he returned to Antwerp; and his translation of the Scripture being in the mean time sent to England, made a great noise there as well as in Germany; and in the opinion of the bishops and clergy, did so much mischief, as they were pleased to call it, that they railed against, and condemned them for containing a thousand heresies; and urged that it was impossible for the Scriptures to be translated into English—and that it was neither lawful nor expedient for the laity to have the Scriptures in their mother tongue. Nor could they rest, till, by their interest, they had procured a royal proclamation to be issued, prohibiting the buying or reading of such translation or translations. This proclamation was published in 1527, soon after the publication of Tindale's New Testament, which gave the loudest alarm; and in the same edict, as well as by the public prohibitions of the bishops, several other treatises written by Luther, and other reformers, were condemned. But all this only served, as is usual in such cases, to increase the public curiosity, and to occasion a more careful reading of what was deemed so extremely abominous.—

One step taken by the Bishop of London, afforded some amusement to the protestants. His lordship thought, that the best way to prevent the English New Testament from circulation, would be to buy up the whole impression, and therefore employed a Mr. Packington, who secretly favoured the Reformation, then at Antwerp for this purpose; assuring him, at the same time, that cost what they would, he would have them, and burn them at St. Paul's Cross. Upon this, Packington applied to Tindale, and, upon agreement, the bishop had the books. Packington great thanks, and Tindale all the money. This enabled our reformer instantly to publish a new and more correct edition, so that they came over (says Mr. Fox) thick and threefold into England. This occasioned extreme rage in the disappointed bishop and his Popish friends.

Of this purchase, the following fact is related. Sir Thomas Moore being Lord Chancellor, and having several persons accused of heresy, & ready for execution, offered to compound with one of them, named George Constantine, for his life, upon the easy terms of discovering to him who they were in London that maintained Tindale beyond sea. After the poor man had obtained as good security for his life as the honour and truth of the Chancellor could give him, he told him, "It was the Bishop of London who maintained him by sending him a sum of money to buy up the impression of his Testaments." The Chancellor smiled, saying that he believed he said the truth. Thus was this poor confessor's life saved.

establish the lay people in any truth, unless the Scriptures were plainly laid before their eyes in the mother tongue, that they might see the process, order, and meaning of the text." Finding, however, no opportunity to execute his pious intention in England, he by the kind assistance of Mr. Humphrey Monmouth and others, went into Germany, where he laboured at his work, and finished it in the year 1527. In a letter to Frith, he says of it: "I call God to record agaynst the daye we shall appeare before our Lord Jesus, to give a reckenyng of our doings that I never uttered one syllable of God's word agaynst my conscience, nor would this daye, if all that is in the earth, whether it be pleasure, or honour, or riches, might be given me." This was the first translation of the Scripture in modern English.\*

Tindale next began to translate the Old Testament, and finished the five books of Moses, prefixing excellent discourses to each book, as he had done to those of the New. Cranmer's Bible, or, as it was called, the *Great Bible*, was no other than Tindale's revised and corrected, omitting the prologues and tables, and adding Scripture references and a summary of contents. At his first going over to Germany, he went into Saxony, and had much conference with Luther and other learned men; and then returning to the Netherlands made his abode at Antwerp, at that time a very populous and flourishing city. He afterwards set sail for Hamburg with a view to print his last finished translation of the Scriptures; but being shipwrecked on the coast of Holland, he lost all his books and papers.—

However, going in another ship to Hamburg, he met with Mr. Coverdale, who assisted him in again translating the five books of Moses, both of them being entertained in the house of a widow lady, Mrs. Margaret Van Emerson. This was in the year 1529, when a severe sickness very much prevailed in that place.

Having finished the printing of these books, the following year he returned to Antwerp; and his translation of the Scripture being in the mean time sent to England, made a great noise there as well as in Germany; and in the opinion of the bishops and clergy, did so much mischief, as they were pleased to call it, that they railed against, and condemned them for containing a thousand heresies; and urged that it was impossible for the Scriptures to be translated into English—and that it was neither lawful nor expedient for the laity to have the Scriptures in their mother tongue. Nor could they rest, till, by their interest, they had procured a royal proclamation to be issued, prohibiting the buying or reading of such translation or translations. This proclamation was published in 1527, soon after the publication of Tindale's New Testament, which gave the loudest alarm; and in the same edict, as well as by the public prohibitions of the bishops, several other treatises written by Luther, and other reformers, were condemned. But all this only served, as is usual in such cases,

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While Tindale's enemies were fully aware of his distinguished abilities, and that if suffered to live, he was likely to do immense harm to their craft, we shall not be surprised to find that they did not rest till they had accomplished his ruin. This they did by sending over to Antwerp, one Philips, who insinuated himself into his company, and under the pretext of friendship, betrayed him into custody. He was sent prisoner to the castle of Filsford about 18 miles from Antwerp; and though the English merchants at Antwerp did what they could to procure his release, and letters were sent from Lord Cromwell and others out of England, yet Philips exerted himself with so much zeal, that Tindale was tried and condemned to die. He was brought to the place of execution, and while the executioner was tying him to the stake, he cried with a loud voice, "Lord, open the King of England's eyes." He was first strangled by the hands of the common hangman, and then burned near Filsford castle, in the year 1536. And thus he, whom Fox, with the utmost propriety, styles "England's Apostle," rested from his labours and troubles, and entered into the joy of his Lord.

He was a person of seraphic piety, indefatigable study, and extraordinary learning. His modesty, zeal, and disinterestedness, were so great, that he declared, before he went to Germany, that he should be content to live in any county of England, on an allowance of ten pounds per annum, and bind himself to receive no more, if he might only have authority to instruct children and preach the Gospel. His uncommon abilities and learning, joined to great warmth and firmness of mind, and to true faith and zeal for the Gospel, eminently qualified him for the office of a reformer. Such was God's blessing upon his true and faithful preaching, that during the time of his imprisonment, which lasted a year and a half, he was the happy instrument in the conversion of many.—Nay, the Procureur General, or Emperor's attorney, publicly said of him, that he was homo doctus, pius, et bonus, a learned, pious, and good man. The good bishop Bale also says of him, that for knowledge, purity of doctrine, and holiness of life, he ought to be esteemed the next English reformer after Wickliffe, and that he was born for the conversion and edification of many souls.

\* While it is called the first translation, it must be recollectcd, that though Wickliffe had produced a version of the Scriptures, considerably more than a century before, in his own native tongue, yet his translation having been made prior to the discovery of the art of printing, had never been committed to the press. It was only to be found in MS in the hands of individuals, and that for the most part, in detached portions. Wickliffe's New Testament was not printed till 1731, while the first edition of Tindale's was printed at Antwerp, in the year above mentioned, and his third and last in the same city, in 1536. The first London edition appeared in the year 1548.

## From Zion's Herald.

### ESSAY ON HOLINESS.

An exhortation to those who have fallen from the enjoyment of holiness.

First, I advise you to realize as much as possible, that the law of God requires you to lead a holy life. You would think this would be an easy thing to what it now is; yea, that it would be your delight to live holily, if you enjoyed what you once did. Be assured, however, your relapse from former enjoyments releases you from no obligation to live in a holy manner. The law of God requires at your hands, perfect obedience in every point. Its requisitions are the same now, as when you felt better disposed and more strength to keep its precepts. Because you have grieved the Holy Spirit, and he has, in a measure, withdrawn his sacred influence, you are not, therefore, to think yourself exonerated from obedience. If a man, by intemperance, deprives himself of sober reason, and plunges into vices which he before abhorred, the civil law considers his intemperance not as extenuating, but as aggravating his crimes: or if by mismanagement, a man becomes poor and unable to pay his debts, his poverty does not liquidate the claims of his creditors. To apply this: if we grieve away the Holy Spirit, we are answerable to God for our conduct, and obedience to him is demanded, as much as if we had the Spirit to help us; the law remits no claim, whether we retain or grieve away the Spirit. Bestir yourselves, therefore, my brethren, that you sin not against God, by omitting any duty, or committing any evil. God watches not only your open and principal actions, but the inward workings of your hearts; he scanneth all your motives of action, your most secret intentions, and the first risings of every thought, of every desire and temper: he

weigheth your words, and continually spieth all your ways. Tremble then, before this all-seeing and sin-hating God! Dare not grieve his Spirit, depart from his law, or displease him in any thing.—Remember, he has given you more to improve than many others have had, and therefore, more is required of you: you have had light, privileges, and manifestations of divine love, far above those of many Christians, and God requireth of you accordingly.

2. Relative, as well as personal duties, are binding upon you. You are surrounded by multitudes, to whom you are required, if possible, to be useful,—to do all possible good to their bodies and souls. How many around you are poor, infirm, sick, insane, foolish, superannuated, melancholy, unfortunate, bereaved, widows, fatherless, &c.; all of whom have claims on your humanity and benevolence, and to whom you must render all the assistance in your power! How many sinners around you are ignorant, stupid, careless, idle, vicious, persecutors, hardened, desponding, &c.; to whom you must administer instruction, warning, reproof, direction, or encouragement, as their cases require!

And how many Christians are weak, ignorant, grieved, afflicted, discouraged, disconsolate, tempted, half-hearted, or backslidden! To these, your brethren, you owe important duties. God requires, and all the above named characters need, that you labour for their good to the utmost of your power. And as to be useful is one great end of your life—consider farther: Are there no literary, moral, charitable, friendly, Bible, or Missionary Societies, for you to encourage, and help with your hands, your head and heart? Are none of the temples of your God unfinished, or out of repair? Are no new ones necessary, that immortal souls may hear that word by which they may be saved? Are none of the heralds of the cross, their families, widows, or orphans, destitute of comfortable food and raiment, or other common necessities of life? Ye that are called Christians, and have wealth committed to your trust, consider how worldly men expend their millions in pride, ambition, war, and worldly projects; and are you the only men upon earth, who are incapable of any great enterprise, however good? How will the useless heaps of hoarded gold rise in the day of judgment, and condemn the sordid soul of many a rich professor of Christianity?

If our motives are spiritual and pure, our eye single to the glory of God and the eternal good of men, if we are diligent and faithful in good offices and endeavour to be useful, God will make us blessings to society, and lights in the church, the salt of the earth, and way-marks to heaven for others; and so far as we come short of the good that we might do, in the same ratio, we displease God, and hinder our own holiness.

O then, my brethren, be up and doing! God will repay in blessings on your own head, whatever good you do, or faithfully endeavour to do, among your fellow mortals. Perhaps it is because you are niggardly, or tardy and slothful in your attempts at usefulness, that your souls pine and famish for lack of spiritual blessings. All deeds of usefulness must be performed from this principle:—A desire to obey and please God. To him alone we must look for our reward; and all we do must be without pride, ostentation, or vanity. "We are, at best, unprofitable servants, and have done only that which was our duty to do."

3. If you would recover the ground you have lost, in point of holiness, you have crosses to take up. The cross does not sit easily upon you now, as formerly, but it has grown heavy and irksome, by being neglected; you will, therefore, find it no easy matter to obey in all things, those commandments which once were not grievous to you! But to obey is better than sacrifice. The cross is your life; and however painful and disagreeable it may be to your cold heart, to take and bear it now, it is the sine qua non, without which you cannot be saved.

Therefore, my brethren, parley not with the tempter and your feelings, but obey the Spirit and word of God without hesitation. Force yourselves into the performance of those duties wherein your will is crossed, pride mortified, self abased, and your all given up to the Lord. By the crucifixion of self, you will do much towards drawing nigh to God. At least, you will find out the strength of your corruptions, by the opposition they will make to the Obedience, Usefulness, and Cross-bearing, which God requires, and by finding out the strength your corruptions have gained, you will see the greatness of your loss in losing purity of heart:

conviction will then increase; and it will increase, till it fills the soul with holy shame and sorrow, for having grieved the Holy Spirit.

But I would not have you go about this obedience, usefulness, and cross-bearing, thinking to make yourselves any better, or more deserving of the grace you have lost: I only want you to be in the way; for out of this way you never can be holy; and I must particularly caution you not to trust in your works, or sufferings for God, to prepare you for receiving holiness, for that would spoil the whole, and absolutely hinder your recovery. You must feel your own weakness, unworthiness, helplessness, and insufficiency for any good purpose. If you form good resolutions, pray God to bless them. Set out upon nothing in your own strength; and realize that you can make yourself no better by all your efforts. In pursuing the course I have marked out, you will find that sin is mixed with all your actions, words, and thoughts: this will break down your spirits into deep distress and godly sorrow; and your minds will be occupied, with a despondency of help but in God.

4. But if you find the course you ought to pursue attended with many trials and afflictions, submit to them with patience and resignation. The following considerations may assist you to be reconciled to your lot. 1. It is less painful than you deserve. 2. Less painful than what your Lord and Master endured for you. 3. No more trying than what many saints, perhaps most of those who are in heaven, have passed through. 4. Many of your companions in tribulation now suffer as much as you do; perhaps more. 5. Sinners have troubles greater than yours. 6. If you bear not your present trials patiently, you may have much greater to bear. 7. God will not try you beyond your strength. "As thy days, so shall thy strength be." 8. Your afflictions are necessary to purify you. 9. They are tokens of God's love to you. 10. They will terminate in your unspeakable advantage, if received and improved with humility. 11. Others will be profited by seeing you bear all patiently. 12. Death shall end and Heaven reward all your sufferings. These considerations are designed to encourage you to recover holiness, though the way may be strewed with many afflictions and trials. When you are perfectly reconciled to your lot, the Lord may lighten your burden, because he finds you willing to bear it.

Consider, then, some of the principal ends the Lord has in afflicting us, probably are, 1, to break the natural obstinacy of our will; 2, to stain our pride; 3, to wean us from the world; 4, to bring us nearer to himself; 5, to purge us from idols; 6, to make us heavenly minded.

Perhaps the chief reason of your losing the [exercise of the] grace you have received, was, you consented not to follow a suffering Master through the sufferings to which he called you. Peradventure you met with violent temptations—strong persecutions—little esteem among your brethren—great struggles to keep your old enemies out of the heart—great sacrifices were required—crosses lay in your path—self denial was before you, &c.—But 1, you were not called to martyrdom; 2, nor to confiscation of all your property; 3, to imprisonment, banishment, or stripes; nor perhaps, 4, to any extraordinary trial; yet did you fret, and grieve, and mourn exceedingly; that the way to heaven was so rugged. How would a conversation with one of the ancient prophets, apostles, or martyrs, make you ashamed of your faint-heartedness!

And what if you could join the innumerable multitude, which St. John saw in heaven, without passing through any sharp trials on your way thither; would you not think yourself unworthy to rank with those who had arrived there through great tribulation? How you would wish you had borne your troubles patiently! Take then, dear brethren, with patience, and even with thankfulness, all the bitter portions that an all-wise God sees best to send, or permit to be given you.

5. Furthermore, I exhort you to seek happiness in God only. You may, in deed, temperately use the creatures God hath given for your enjoyment, but 1. Use only such as he hath ordained for us; 2. Use them in such times and ways as he hath appointed; 3. And in such degrees; 4. Use them not for sensual pleasure, and the gratification of your own will, but for the health, strength, and comfort of your body, that you may the better serve and enjoy God; 5. Be thankful for them, but continually look for higher blessings; 6. If God seems to hide himself from you, seek not to repair the loss by creature indulgences. An immortal spirit can find

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no happiness but in God: He is the source has ever been known in that section of the country." Within eight weeks about 400 converts have been numbered there. Among these are five lawyers, two judges, all the physicians in the place except one, nearly all the merchants, and all the clerks, &c. For some time, there were daily 20 cases of hopeful conversion. For one week scarcely any secular business was done. A solemn Sabbath silence reigned. The distress and agony of the people, could be compared to nothing else but the terrors of the Egyptian first-born. At first much opposition was manifested, but it has all ceased. The ring-leader of those who openly set themselves against the work, an avowed atheist, after being permitted to go on a few days, was in an instant deprived of his senses, and became entirely mad. He was prevented with great difficulty from taking his own life. He has since become sane, and acknowledges it was the hand of God.

This is that which was spoken by the prophet Joel; a scene of frequent occurrence under the apostolic ministry. In that day of great grace, not only here and there, a solitary individual "sprang in and came trembling and fell down," at the Apostle's feet, crying, what must do to be saved? but three thousand who rose from their beds enemies to God, aliens and strangers to the covenant of promise, in a single day were seen pressing forward, to hear the words of eternal life, and before the setting of the sun, became friends and members of the household of faith. "And there was great joy in that city." —*Philadelphian.*

From the Philadelphia Recorder.  
EXTEMPORANEOUS PRAYER.

*Extract from Bishop Hall.*  
Mr. Editor—Please insert the following extract from Bishop Hall, in his controversy with Calamy and others in 1646, on the subject of Extemporaneous Prayer, and oblige your friend and brother,

PHILOS.

"Far be it from me to dishearten any good Christians from the use of conceived prayer in his private devotion, and upon occasion also in the public. I would hate to be guilty, of pouring so much water upon the spirit, to which I would gladly add oil rather. No, let the full soul freely pour out itself in gracious expressions of its holy thoughts into the bosom of the Almighty; let both the sudden flashes of our quick ejaculations and the constant flames of our more fixed conceptions, mount up from the altar of a zealous heart unto the throne of grace; and if there be some stops or solecisms in the fervent utterance of our private wants, these are so far from being offensive, that they are the most pleasing music to the ears of that God unto whom our prayers come. What I have professed concerning conceived prayers, is that which I have ever allowed, ever practised, both in *private* and *public*.—God is a free spirit, and so should ours be, in pouring out our voluntary devotions upon all occasions. *Nothing hinders but that this liberty and a public Liturgy should be good friends, and go hand in hand together; and whosoever would forcibly separate them, let them bear their own blame.* The over rigorous pressing of the Liturgy to the justing out of preaching, or conceived prayers, was never intended by the law makers, or moderate governors of the church."

## ANECDOTES.

I remember (says Burder) a few years ago that a boy, who was sent upon some errand on a cold winter evening, was overtaken by a dreadful storm, when the snow fell so thick, and drifted in such a manner, that he missed his way; and continuing several hours in that condition, was ready to perish. About midnight, a gentleman in the neighbourhood thought he heard a sound, but could not distinguish what it was, 'till, opening his window, he heard a human voice, at a great distance, pronouncing in a pitiful tone, *Lost! Lost! Lost!* The poor boy, in some hope of help, kept crying out at intervals. *Lost! &c. &c.*—Humanity led the gentleman to send persons diligently to seek for the lad, who was at length found and preserved. Happy for him that he perceived his danger, that he cried for help, and his cry was heard. So will it be happy for us, if sensible of the value of our souls, and their danger of perishing in hell, we now cry for mercy and help to that DEAR AND GRACIOUS SAVIOUR, AND FRIEND OF SINNERS—THAT GREAT AND GENEROUS DELIVERER; WHO came to seek and to save that which was lost.—*Waterville Intelligencer.*

The BIBLE, said a woman once on her death bed, is the best of books indeed. It is my food—medicine—and my comfort. It lies on my table all day and under my pillow all night. O what should such a poor, dying widow as I do without such a comfort! But blessed be God.

"Now while you hear my heart strings break, How sweet my minutes roll, A mortal paleness on my cheek, And glory in my soul."

## THE FARMER.

*From a Sermon delivered at Windsor, Vt. Dec. 1, 1825.*—It has long seemed to me, that there is one evil among us, which can be remedied by no laws, as it depends upon the free choice of every individual:

an evil, therefore, which must be left to work its own cure; and that is, that, in proportion to our population, too many leave the enjoyment of the agriculturist, for other employments. If this arises from its being considered that the employment of the husbandman is not respectable, it is a very great mistake.

Every thing is honorable which is useful and virtuous. This is an employment instituted by God himself, & by him peculiarly owned and blest. It is that on which every thing else depends. What can be more pleasing than to direct the young and tender plant how to shoot, and to cherish its growth? What more humane than the care of those animals which contribute to the comfort and convenience of man? True this employment is laborious; but then labour brings health, and health is the foundation of enjoyment and happiness. The condition of the farmer is a condition of independence. His little domain is his own, his comforts are his own, and he is not at the mercy of the public whim and caprice.—It is not necessarily the case, in this happy country especially, that the farmer must be a stupid, ignorant man. He is taught in his youth the first rudiments of education, and he has many spare hours to read. In the heat of a sultry summer noon, by a long winter's evening fire, he has much time for his books, and in this country they are placed within the reach of all. In every neighbourhood of farmers, there should be a library, well selected for their use, containing geography, travels and history, that they may know something more of the world, its history, and manners, than just of the little spot they themselves occupy. They should spend much of their leisure time in perusing such useful books, that they may be the dupes, neither of political quackery, nor religious imposture, and that they may be able faithfully to discharge the duties of free citizens. In

indeed a well informed yeomanry is the stamina of society. If other classes of men are the marble that adorns, they are massive granite that forms the strength and stability of the edifice. On the whole, from my observation of mankind and of society, I do not think, that in any pursuit whatever, a young man has a greater chance for a happy life, than in that of the husbandman. Many a man, after spending fruitless years in speculations, and in the precarious subsistence of an overstocked profession, has sincerely regretted the ill-fated day that he left his father's domicil, where there was land enough and to spare, and plunged into more uncertain pursuits.

FOR THE CHRISTIAN SECRETARY.

MR. EDITOR,

I am a constant reader of the Christian Secretary, and have felt myself much interested in the remarks which have appeared in it, from different writers, concerning a re-organization of the Convention of Baptist Churches in this State.

The necessity of a re-organization appears to me plain, and I had almost determined on the course I should pursue, with reference to it. But the editorial remarks in the last number, have roused my curiosity and anxiety very much, to learn the particular reasons upon which you predicate your "serious objections" to the scheme of "Another Member of the Convention," proposed in No. 3d, Feb. 13th; and your fears of "insurmountable difficulties attending it."—Should I be honoured with a seat in the next Convention, I wish to go prepared to meet the question. If I should not however, I desire to be made acquainted with all the argument upon the subject, *pro or con.*

For my own part, I have endeavoured to examine the subject candidly; and although I conceive there may be improvements suggested in the plan alluded to, which, on being pointed out to the author, would gain his acquiescence. I cannot view it in the objectionable light in which it strikes your mind. Nor can I command the confidence which you express, in the establishment of a "Society in each county immediately;" on the contrary, I have my fears whether we should be able to establish, more than four efficient County Societies in the State, and I think a little reflection on the peculiar locality of our Churches, will present you more difficulties than may have yet been noticed.

I hope, Sir, we shall be favoured with your particular views on this subject, without delay, as the time preceding the meeting of the Convention is short.

## INVESTIGATOR.

The request of "Investigator," shall be attended to next week.—Editor.

*Extract of a letter from a gentleman in Buffalo, N. York, to the Editor, dated March 17, 1826.*

I will not close my letter, without adverting to the interesting work of God now going on in this place. Several have experienced religion, and there are a considerable number about to join both the Baptist and Presbyterian Churches; and notwithstanding blasphemous rail, the work continues to spread.

Accept my best wishes,

Yours,  
S. F.

## CHRISTIAN SECRETARY.

HARTFORD, MONDAY, MARCH 27, 1826.

If our obligations rise in magnitude in proportion to the blessings we receive, surely the Church of Christ in this land, is under obligations of no ordinary kind. On whatever side we turn our eyes, we see the light shining in darkness. "The day-spring from on high" is visiting with its cheering and renovating beams, thousands of hearts. "The angel having the everlasting gospel to preach," is on his flight through the midst of heaven.—Souls are exchanging the darkness and danger of the horrible pit and the miry clay, for that foundation that God has laid in Zion. The eternal Spirit, gives efficacy to his own truth, although declared by feeble instruments, and the stout hearted, and far from righteousness, are brought nigh by that blood which speaketh better things, than the blood of Abel.

The church is called upon to arise, and shine, her light being come, and the glory of the Lord being risen upon her.

God is accomplishing his promise, that when the enemy cometh in like a flood, his Spirit shall lift up a standard against him" God is indeed the refuge and strength of his people, a very present help in trouble. Therefore the saints should not fear, but go forward relying on his strength. We learn from Rome, N. Y. that about 400 are the hopeful subjects of the late revival in that place, and in many other parts of that state, there is a great shaking among the dry bones.

In Vermont, appearances are increasingly favourable to a glorious gathering of souls to Christ.

In Bolton, Lower Canada we are informed, says the Editor of Zion's Herald, "the Lord has wrought a glorious work within a few months. In our neighbourhood upwards of 30 have experienced the power of converting grace." The accounts from Maine are of a character no less interesting. At Machias, Columbia, Addison, Cooper, Prospect, Belfast, and many other places, multitudes are turning to the Lord.

In Massachusetts, God is doing great things for Zion. In a letter from Rev. Calvin Philleo, we are informed that "favourable prospects of a revival of religion are presented at Westfield and Southampton; also we learn that a pleasing revival of religion has been experienced in the South Baptist church and Society in Randolph. At Sturbridge and Southbridge, also, the work of the Lord is progressing, and many are the subjects of converting grace.

From Dartmouth College, N. H. a correspondent writes :—

"Dear Sir—I hasten to inform you, and it is with unutterable emotions of joy, that there are indications that the Lord is about to visit this place in his infinite mercy, and to build up Zion here. Indeed we cannot doubt that he is in the midst of us. "The time of the singing of birds is come, and the voice of the turtle is heard in our land." *Rec. & Tel.*

In Connecticut, some tokens of divine mercy are shown. At Suffield the revival continues. In Granby the word preached has been attended with power to the hearts of a number. The spirits of the contrite are revived, while sinners are inquiring the way to Zion.

In New-Jersey, the arm of the Lord is made bare for the salvation of sinners.

"A letter received from the Rev. J. Woolson, gives us the delightful news that the kingdom of the Redeemer is widening its way in the pines of Gloucester county, and about Egg Harbor. The writer says—"We have been recently visited by some gracious showers of divine mercy. The pines echo with the shouts of a Redeemer's praise. Fifty-two members have been added to one society; among them are several seamen, two of whom are masters of vessels. Many others have been blest with the droppings of mercy, in the awakening and conversion of their souls to God."—*Zion's Herald.*

In some parts of Virginia, North Carolina, and Missouri, sinners are flocking to the standard of Christ.

These are but a few, of the many, tokens of God's special favour with which his church is now distinguished. Blessed indeed are the people that know the joyful sound, and faithful, and zealous, should that people be, to advance the glory of His name, who is their strength and their Redeemer."

The Rev. C. M. Fuller is appointed agent of the "Connecticut Baptist Education Society," and is now circulating among the Churches in this State. He is hereby recommended to the friendly attention of our brethren, and the public; and his objects to their liberal patronage.

The extract on the 1st page, from an Essay on Holiness, taken from Zion's Herald, we deem excellent, and calculated to edify the penitent and believing.

We have taken the liberty to add a few words, enclosed in brackets; not with a wish however, of courting disputation.—Believing as we do with the Apostle, that the Christian's "life is hid with Christ in God," we cannot think that the principle of holiness is ever eradicated from his heart. Yet we have no doubt that owing to causes suggested in the Essay, it often exerts but a feeble influence.

But although we hold to the doctrine of the perseverance of the Saints in holiness to eternal life, yet it should always be remembered, it is a perseverance in holiness; and if those

who claim to "have this hope in them," do not strive to purify themselves as Jesus was pure—if they do not give evidence that they "hunger and thirst after righteousness," and a complete conformity to the holy moral image of Christ, our great example, and feel in their hearts the love of Christ, constraining them to internal and external obedience to him in all things, they have no warrant in the word of God, for believing that they have ever had the Law of God written in their hearts; but have reason to fear and tremble, lest they are still under the dominion of a carnal mind, which is death; and that following the principles of their natural hearts, they shall finally return from their external reformation, "like the dog to his vomit, or the swine that was washed, to her wallowing in the mire."

To the Editor of the Christian Secretary.

SOUTHAMPTON, MARCH 15th, 1826.

The good work of the Lord is still going forward in the towns on Connecticut river. Three more were baptised in Suffield last Lord's day. Indications increasingly favourable are manifest. I firmly believe that the whole town will be overspread with the reaction of the mighty tide of mercy. The church is in harmony. They all speak, and appear to feel the same thing. I am constantly passing from town to town, robbing them to do others service. O that the time may come, when the poor and the destitute shall have the Gospel preached unto them. The Lord is visiting Westfield. I visited a school at the Farms this week, where 19 dear children, from the age of 10 to 14, expressed their determination, to pray to God for mercy, so long as they should live. The intermission was spent in prayer.

In Southampton the work has begun. The place is blockaded. Many have shut themselves up in their houses. Two have been baptised here this week. Dagon will fall before the ark of God. Pray for me. I pray God to visit Hartford in mercy.

A word respecting the Secretary. 1st. To Ministers. This paper is a good one. It must not languish. Let us put forth our united efforts to patronize, and sustain it. Let each subscriber obtain one more subscriber. This can be done with perfect ease, and thus double the whole number. Let us set ourselves immediately about the work.

Please send me two papers per direction.

Yours, &c. CALVIN PHILLEO.

E. on the resurrection of Christ, will appear next week

## General Intelligence.

## CONGREGATIONAL.

March 15.

In the Senate, Mr. Randolph withdrew the motion made by him yesterday, requesting of the House of Representatives the copy of a bill passed by the Senate in the year 1807, suspending the privilege of the writ of habeas corpus, for a limited time, in certain cases, and, after addressing the Senate for four hours, moved the printing of the report of a Committee of the Senate, of which Mr. Adams was chairman, in relation to the case of John Smith, a Senator from Ohio; whom a motion was made to expel from that body upon the ground of his participation in the designs of Aaron Burr. The motion was rejected, when Mr. Randolph gave notice that he should renew the motion every day, and call for the ayes and noes upon its decision.

In the House of Representatives, yesterday, the routine business was soon despatched, and about half past 12 the House went into Committee of the Whole, on the amendments of the Constitution. Mr. Pearce, of Rhode-Island, and Mr. Wood, of New-York, both addressed the Committee against the proposition to amend: when, on motion of Mr. Slacks, of Tennessee, the Committee rose.

March 16.

In the Senate yesterday the annunciation of the death of Mr. RANKIN produced an early adjournment. By reference to our first page, it will be seen that the injunction of secrecy was removed from a part of the Executive Journal on the subject of the Panama Mission.

In consequence of the death of Mr. Rankin, late member from Mississippi, which was announced to the House in a few feeling remarks, by Mr. Owen, of Alabama, the House of Representatives did no business yesterday, except appointing a Committee to superintend the arrangements for the funeral, which will take place to-day at 12 o'clock.

Our readers will have seen, from yesterday's paper, that the long protracted deliberations of the Senate on the Panama mission, have been at length brought to a close, and that they have eventuated in an approval of the nominations. The injunction of secrecy has been removed from their proceedings: and it will be curious to trace the whole of them, if that should be practicable, from the first reception to the final disposition of the nominations. If, as has been stated, the Committee of Foreign Relations, made an elaborate report against the mission, that report must in fact, if not in form, have been set aside and overruled. In that event the importance will be manifest, of such an organization of the Committees of Congress, as to afford to the Executive the opportunity of presenting inchoate measures in the most favourable light. It is upon an analogous principle that, according to Parliamentary usage, the Speaker always endeavours to appoint a majority, of all Committees raised, in favour of the bill or proposition referred to them. Such, we believe, has been, prior to the present session, the uniform practice of both Houses of Congress. If the Committee in the Senate of Foreign Affairs had been arranged on that principle, it would have made an affirmative instead of a negative report on the expediency of the mission; and there can be little doubt, on that supposition, that the measure would have been long since disposed of. We hope the delay may not ultimately

## CHRISTIAN SECRETARY.

deprive the country of the benefits of the mission.

March 17.

In the Senate yesterday no business was transacted.

The House of Representatives assembled at eleven o'clock yesterday, in order to attend the funeral of the late Christopher Randolph, the late Representative from the State of Mississippi. As during life no member of the House was, perhaps, more generally esteemed, so the death of no one has excited a deeper feeling of regret. In the prime of life, he had before him, according to the ordinary course of nature, a long career of honour and usefulness. Before the harvest of his renown was fully ripe, the unsparing scythe of death has cut it down; it has withered in its greenness; its blossoms are scattered to the four winds, and we have only left that sweet and refreshing fragrance which they have left behind them. His virtues were impressed on the hearts, and survive in the memories of those who knew him. A few years more, and they, with all the virtues of the present generation, will only live on the records of history, and in the spirit of their posterity.

The President, with the four Secretaries, and the Postmaster General, entered the Hall soon after eleven, and took their seats on the left of the Chair. About half past eleven the corpse was brought into the Hall, preceded by the Sergeant-at-Arms and the Committee, and followed by the mourners. Soon afterwards the Senate, preceded by the Sergeant-at-Arms, and Vice-President and Secretary, entered the Hall, when the Vice-President took his seat in the Chair, on the right of the Speaker, and the Senators occupied the seats which had been left vacant on the right of the Chair. The Supreme Court Judges then entered, and took their seats opposite the Senators.

The funeral service was performed by Mr. Post, the Chaplain of the House of Representatives, consisting of a discourse and prayer. Soon after 12 o'clock, the procession moved from the Hall, in the manner described in the order published in our Journal of yesterday, to the burial ground, where the remains of the deceased were deposited by the side of those Senators and Representatives who lie in the same enclosure.

The fineness of the day induced a great concourse of spectators, and one universal feeling of respect and regret seemed to pervade the whole.

The following description of the burial ground may appropriately follow this brief description:

The ground whereon was interred those Members and Officers of Congress who have died in Washington, is situated about a mile from the Capitol. The ground is well enclosed, a part of it being low and marshy, and often covered with water. The tombs of the members are of free stone, uniform, and plain in structure. They consist of a base four feet square, and a pedestal three feet cube, surmounted by a cone. Their whole height is about five feet. The inscriptions are of uniform tenor as follows:

*In Memory  
OF THE HONORABLE  
A SENATOR IN CONGRESS FROM THE  
STATE OF \_\_\_\_\_  
DIED \_\_\_\_\_  
AGED \_\_\_\_\_*

They are seventeen in number, viz. Uriah Tracey, of Connecticut, Senator, 1807, 52; Ezra Darby, of N. Jersey, Representative, 1808, 39; Francis Malbone, Rhode-Island, Senator, 1809, 50; Thomas Blount, North Carolina, Senator, 1812, 52; John Simie, Pennsylvania, Representative, 1812, 51; John Dawson, Virginia, Representative, 1814, 52; Samuel Alleyne Otis, Massachusetts, Sec. Sen. 1814, 73; Elijah Brigham, Massachusetts, Representative, 1816, 73; Richard Stendford, N. Carolina, Representative, 1816, 48; George Mumford, N. Carolina, Representative, 1816, 20; David Walker, Kentucky, Representative, 1820; Nath. Hazard, Rhode Island, Representative, 1820, 47; Jesse Slocumb, N. Carolina, Representative, 1820, 40; James Burrell, Rhode Island, Senator, 1820, 48-9; William A. Trimble, Ohio, Senator, 1820, 85; William Pinckney, Maryland, Senator, 1822, 58; William Lee Ball, Virginia, Representative, 1824, 43.

The tombs of the Vice Presidents who are interred here, are of different and more splendid order. The tomb of Vice President Clinton was erected by his children. It is free-stone, with marble panels, and is about twelve feet in height. On the opposite side are some emblems of war. The inscription is as follows:

*TO THE MEMORY OF  
GEORGE CLINTON.*

He was born in the state of New York, on the 26th of July, in the year 1739, and died in the city of Washington, on the 20th of April, 1811, in the 73d year of his age.

He was a soldier and a statesman of the revolution. Eminent in council, distinguished in war—he filled with unexampled usefulness, purity, and ability, among many other high offices, those of Governor of his native state, and Vice President of the United States.

While he lived, his virtue, wisdom, and valor, were the pride, the ornament, and the security of his country; and when he died, he left an illustrious example, of a well spent life, worthy of imitation.

The tomb of Vice President Gerry, is of white marble, and has attracted much admiration, both on account of its chaste and classical structure, and its peculiarly neat and appropriate inscription. No American can behold this tomb, and peruse its brief and simple legend, without feeling prouder of his country. In the words of Mr. Adams, "The blood of lofty patriotism will mantle on his cheek, the fire of conscious virtue will sparkle in his eye." The inscription reads thus:

*THE TOMB*

*ELBRIDGE GERRY,  
Vice President of the United States,  
Who died suddenly in this City  
On his way to the Capitol,  
As President of the Senate,  
Nov. 22, 1814,  
Aged 70.*

Thus fulfilling his own memorable injunctions—

"It is the duty of every citizen, though he may have but one day to live, to devote that day to his country."

It is stated, in the Catawba Journal, published in Charlotte, N. C. that another Gold Mine has been discovered, about half a mile from that place, on the plantation of Major Macomb; and from the examination which has already been made, it is believed to be both extensive and rich. The gold is in a vein of iron ore and ferruginous earth; but its depth and breadth have not been ascertained.

March 18.

The almost exclusive occupation of our columns by M. Everett's speech has compelled us reluctantly to omit much that should have appeared to-day. Among other matters laid over for our next, are the proceedings in both Houses of Congress of yesterday; and a further extract from the Executive Journal of the Senate, relative to a motion of Mr. Randolph, which had been withdrawn, and was afterwards, on motion, permitted to be placed on the Journal.

March 20.

In the House of Representatives on Friday a long and very interesting message was received from the President of the United States, in relation to the Mission to Panama. A message was also received, recommending an appropriation to defray the expenses of the mission; which was referred to the committee on Ways and Means. A Bill was reported from the committee on Naval Affairs, to provide for an additional naval force for the protection of our trade to Brazil. A Bill was reported from the Committee on Public Buildings, by Mr. Van Rensselaer, making an appropriation for the Capitol, the grounds round it, and the completion of the East room in the President's House. The House went into Committee on the Massachusetts claim, on motion of Mr. Dwight, of Mass. but afterward rose and reported progress, with an understanding that the committee should sit again on the subject on Friday next. The House was engaged during the residue of the day in passing through Committee two bills in relation to Land Claims. Mr. Newton, of Virginia, laid on the table a resolution inquiring as to the propriety of dry docks for the preservation, repair and use of the Navy. Resolutions were offered, by Mr. Bartlett, of N. H. on the subject of extending the pavements of the city; by Mr. Henry, of Kentucky, relative to the disposal of lands on which there are Gold and silver mines; by Mr. Weems of Maryland, relative to a change in the laws of naturalization, so as to allow the right to any person who may prove a prior residence of five years in the country, although he may have omitted to have made a declaration of his intention. Mr. Moore, of Kentucky, introduced a joint resolution, relative to the powers exercised by the Supreme Court of the United States, in relation to executions in Kentucky, which were read twice. On motion of Mr. Stewart, of Pennsylvania, the Secretary of War was called on for information relative to the organization of the Corps of Topographical Engineers, and their adequacy to perform the duties now imposed on them.

In the House of Representatives, on Saturday, Mr. Mercer, of Virginia, from the Select Committee to whom that part of the message of the President which relates to an Observatory was referred, reported a Bill to establish an Observatory in the District of Columbia. The bills to extend the Charters of Georgetown and Alexandria, passed through committee, and were ordered to be read a third time on Monday.

Some other private bills went through Committee, one of which, for the relief of W. L. D. Ewing, was laid on the table for the present. This is the case of the Receiver of Public Money in Illinois, who lost a considerable sum belonging to the United States, by the robbery of the Bank at Vandilla.

*Nat. Jour.*

Boston, March 18.

*Latest from Greece.—We have received the Oriental Spectator to Jan. 6. It contains no intelligence of any important event. Missolonghi, the siege of which was the only enterprise in which the Turkish and Egyptian armies were engaged, had not surrendered. Ibrahim Pacha embarked for Missolonghi from Patras, Dec 14, with the troops he had brought with him from Navarino and Modon to aid in the siege. He left Jussuf Pacha, at Patras, who was about to proceed to his government of Magnesia, to which he was appointed four years ago. He had remained at Patras because his presence was thought necessary for the defence of the place. A subsequent account, without date, from Missolonghi, states that Ibrahim had landed there all his cavalry, and a part of his infantry. The Albanians were to attack the place by land, and the Egyptians by sea. The Oriental Spectator states that in an action between the Turkish and Greek fleets in the Gulf of Leptano, the latter had lost a polacre belonging to Tombasi, and that subsequently the fleet had returned to Hydra. The troops of Radshid Pacha before Missolonghi, independently of those of Ibrahim, are represented at 12,000 men; the Greeks who defend this place, are said to be short of provisions, and the Spectator confidently anticipated its speedy fall.*

*Col. Favier was at Athens busily engaged in forming the Greek troops into regular corps, and drilling them after the European manner. It is acknowledged that the Greeks under his order learn readily, and perform the exercise with facility. A letter of November 25, states that this corps then consisted of 1200 men, and that the number was increased every day. A similar corps was formed at Napoli di Romania. The Turks had retreated from Zalona to Zeitouni, and the place was occupied by the Greeks. It is stated that Jussuf Pacha, not knowing that the Turks had left the place, sailed from Patras with 100 men, and for some purpose proceeded towards Salone, when he was unexpectedly attacked by Goura and had sixty of his men taken prisoners. He made a precipitate retreat, and succeeded in gaining his vessel, and effecting his retreat to Patras.*

*The following are the only articles in these papers which appear to be worth the trouble of translating;*

*ATHENS, Dec. 18.*

*Goura is now here, and commands the citadel, where there are not more than two hundred men. Col. Favier has the command of the city, where the number of troops has increased, Greeks having arrived from different quarters, among others, from Salem, which is now occupied neither by the Turks or Hellenians. I should judge from a glance that there are more than two thousand men, altogether—infantry, light artillery, and light cavalry, for*

*there are not more than two hundred horses that are disposable.*

*The famous grotto of Parnassus, which was the abode of the unfortunate Ulysses, is now guarded by six armed Greeks, by order of the government. The wife and mother of Ulysses are shut up there. This grotto is inaccessible. It is on the summit of a mountain, and can only be reached by a double wooden stair case, which can be taken away. At the entrance is an iron door, which can be opened and shut at will; the cavern is several hundred feet deep. There are several magazines on the right and left, mostly filled with provisions of different kinds. The water which drops constantly and always in the same quantity, from certain places of the upper vault, is sufficient with these provisions for all the wants of life.*

*Smyrna, Jan. 6.*

*The Grotto of Parnassus, of which mention is made in the letter from Athens, is situated on the summit of a mountain, and can only be reached by a double wooden stair case, which can be taken away. At the entrance is an iron door, which can be opened and shut at will; the cavern is several hundred feet deep. There are several magazines on the right and left, mostly filled with provisions of different kinds. The water which drops constantly and always in the same quantity, from certain places of the upper vault, is sufficient with these provisions for all the wants of life.*

*Delphos, which is situated three leagues to the east of Salona, is now called Castri. Sixty houses and three little churches, painted in fresco in the worst taste, have taken the place of Delphos, its temples, its riches, its pictures, and its statues. But the immense rocks, which form the Cave of Corycian, the Double summit, the Castalian Fountain, the Stadium covered with Pantelicana marble, and more than all, a religious feeling which we cannot resist in approaching this spot, would indicate plainly that here was the temple of Apollo, without the assistance of the inscriptions that are found on these ruins, and which cover the whole wall."*

*March 21.*

*In the House of Representatives on Friday a long and very interesting message was received from the President of the United States, in relation to the Mission to Panama. A message was also received, recommending an appropriation to defray the expenses of the mission; which was referred to the committee on Ways and Means. A Bill was reported from the committee on Naval Affairs, to provide for an additional naval force for the protection of our trade to Brazil. A Bill was reported from the Committee on Public Buildings, by Mr. Van Rensselaer, making an appropriation for the Capitol, the grounds round it, and the completion of the East room in the President's House. The House went into Committee on the Massachusetts claim, on motion of Mr. Dwight, of Mass. but afterward rose and reported progress, with an understanding that the committee should sit again on the subject on Friday next. The House was engaged during the residue of the day in passing through Committee two bills in relation to Land Claims. Mr. Newton, of Virginia, laid on the table a resolution inquiring as to the propriety of dry docks for the preservation, repair and use of the Navy. Resolutions were offered, by Mr. Bartlett, of N. H. on the subject of extending the pavements of the city; by Mr. Henry, of Kentucky, relative to the disposal of lands on which there are Gold and silver mines; by Mr. Weems of Maryland, relative to a change in the laws of naturalization, so as to allow the right to any person who may prove a prior residence of five years in the country, although he may have omitted to have made a declaration of his intention. Mr. Moore, of Kentucky, introduced a joint resolution, relative to the powers exercised by the Supreme Court of the United States, in relation to executions in Kentucky, which were read twice. On motion of Mr. Stewart, of Pennsylvania, the Secretary of War was called on for information relative to the organization of the Corps of Topographical Engineers, and their adequacy to perform the duties now imposed on them.*

*March 22.*

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*March 25.*

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*March 26.*

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## CHRISTIAN SECRETARY.

## POETRY.

From Lucia's Garland.  
TO MY EVER-BLOOMING ROSE.

Thou fairest flow'r of Flora's train,  
That I with care so fondly nourish;  
Embalm'd in fragrance, wash'd in dew,  
My rose! how sweetly dost thou flourish;  
An emblem of that pious heart,  
To true, sincere repentance giv'n,  
Whence tears do flow, and sigh's arise,  
Whose fragrance pure ascends to heav'n.  
  
Unlike thy gay companions round,  
That for a little season blossom;  
And then are gone—but thou sweet rose,  
Dost sometimes grace chill winter's bosom.  
So flourishes the Christian's heart,  
That's warm'd, and glows with love divine;  
And oft in cheerless scenes of woe,  
Its heavenly graces brighter shine.

Though thorns forever round thee grow,  
And lurk beneath each charming flower;  
Careless—thou bloomest in the midst,  
For thorns to harm thee, have no power.  
Just so the heart from earth detach'd,  
And ev'ry vain and sinful pleasure,  
Careless to all, but to secure  
In heav'n, a never-failing treasure.  
  
Oh! may my heart, like thou sweet rose,  
Amidst the ill that round me rise,  
Flourish in ev'ry season here,  
And blossom only for the skies.  
There may I be translated safe,  
Where pleasures flow in sweet succession,  
Where flow'r expand, that never fade,  
And bliss abounds beyond expression.  
LUCIA.

## A CLERGYMAN'S ADDRESS AT THE ALTAR OF MATRIMONY.

SELECTED.

The duties between man and wife are various and important. They suppose the union not of persons only, but also and principally of affections. It is not joining of hands, but of hearts; which constitutes marriage in the sight of God.

See, then, that no motives of interest or convenience, deceive you into a notion that you love one another, while you do not. It is not the bare form of vowing in the most solemn manner at the altar, that can possibly give sanction to falsehoods, or render innocent such mercenary lies. Trifle not, I charge you, in this awful instance, with the God of nature, truth, your own hearts, and your own comfort! God never winks at the violation of nature, or suffers it to take place with impunity. But this must be the case in every marriage where mutual attachment is wanting. And that family is uniformly cursed with the most substantial wretchedness, where there subsists no love between the heads of it.

You who are the husband, must treat your wife with delicacy and discretion.—Nothing in nature is so endearing, so winning, so captivating, as tenderness; nothing creates aversion so soon, so strong, so inveterate, as rudeness, indifference, or disrespect. She is the weaker vessel, and depends on you for protection and support, in all her difficulties. For your sake she has left her friends, her connections, and all the world; and shall she meet with a tyrant instead of a lover, she may repent of this day as long as she lives.

Never incense or insult her; and as you wish to keep your own temper and peace, ruffle not hers: for crossness and asperity, especially when they settle into moroseness and ill-nature, are the qualities of a savage, not of a christian. Never, on any pretence whatever, squander that in dress, or dissipation, which you should lay by for the benefit of your family. By all the laws of God and man, of justice and love, they have a high claim on whatsoever you can earn; and every unnecessary indulgence, by which you take a part from them, is at their expense and injury.

Consult your wife especially on all cases of difficulty; it is her interest, as well as duty, to give you the best advice she can. Never keep her ignorant of your circumstances: This has been the undoing of millions of families. The wife who deserves the name will never fail to economize, when she knows, that her partner's circumstances require it. Women of good sense seldom abuse their husband's confidence. And you will see few happy families, in which the wife is either a slave or a cypher.

Mutual happiness is your mutual object; yield therefore to one another. Be ye equally yoked, is the command of God; let neither seek basely to throw an undue weight on the other's shoulders. Suffer no intemperance from any quarter whatever, to interrupt your harmony: you are connected for life. Nothing can separate your fate in this world; O let nothing divide your affections. Regard each other with the fullest confidence; the least spark of suspicion from either, must forever blast the comfort of both. There can be no harmony where there is no faith. A wife should not only love her husband, but on every occasion shew him all the attention in her power. Study by every means to make his home comfortable and inviting. Where the trea-

sure is, there will the heart be also; and a man's presence, as well as his heart, will always be there most, where he has most pleasure. And I will venture to assert it as a fact incontestable, that he who finds his home a paradise, will seldom stroll into the wilderness of the world. While on the other hand, a scolding wife and hot house, have driven many a wretched husband to a tavern, or tippling house, where cards, women, and wine, have sealed his own and the destruction of his family.

In a word, be habitually kind and loving to one another. Have no separate secrets, nor allow yourselves any airs of mystery: but open out your whole hearts to one another. Conceal as much as possible one another's foibles, and cultivate habits of affability, forbearance, and good nature. Never be sullen or in a pet with each other, especially in presence of strangers. And to say all in all, love and live together as the heirs of glory; and may the richest blessings of Almighty God be your mutual portion, both in this world and the next. In addition to the above, husbands and wives would do well, by frequently perusing God's holy word, especially the following scriptures.—Eph. v. 22. 25. Wives submit yourselves unto your husbands, as unto the Lord.—Husbands love your wives, even as Christ loved the church, and gave himself for it. Again, Col. iii. 19. Husbands love your wives, and be not bitter against them. Read also Prov. v. 18. 19. Let thy fountain be blessed: and rejoice with the wife of thy youth. Let her be as the loving hind, and pleasant roe, &c. Malachi, iii. 14. 15. The Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously; and is she not thy companion, and the wife of thy covenant? Take heed to thy spirit, and let none deal treacherously against the wife of thy youth. Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you—and be ye kind one to another, tender hearted, forgiving one another. Eph. iv. 31. 32. For where envying and strife is, there is confusion and every evil work.—James iii. 16.

## PRAYER.

As the mind will derive a colouring from the company one keeps, so too the mind, much in communion with God by prayer, becomes in some measure like him, catching the reflection of his glory. He who has never felt the efficacy of prayer, in lifting his heart above a sordid world, has never felt the sweetest, holiest sentiments of religion; he knows not the hallored glow which pervades the soul, communicating an indescribable sentiment of devotion, and fullness of joy; and by which he seems in truth " wrapt, inspir'd"—it is a foretaste of heaven, it is an earnest of that holy fervour, with which the souls of glorified saints are filled, and burn when falling down before God and the Lamb in heaven, they obtain the consummation of their bliss, in adoring them without end. He who has never approached his God in weeping humility, knows not what comfort prayer can bestow, pouring its secret balm into the heart of despondency, lighting up the smile of heavenly hope, while it chase away the gloom of despair. Go, inquire of the child of misfortune, of what use prayers have been to him—he will tell you, that when Heaven afflicted and man forsook—when all human consolation seemed but the ill-timed mockery of his wo; that, when he kissed the rod that chastened him, and bent his knees to his God in prayer and humility, the weight was lifted from his heart, and he rose from his knees, resigned and consoled; and the sorrow of his soul was softened down into a sacred melancholy, and the prayer obtained the oil for the wounded spirit.

## ENGLAND.

The Dissenters in Great Britain have established a newspaper, to be devoted to their own interests—the first, it would seem, that they have attempted. It was to commence with the year, under the following title: "The Dissenters' Gazette; or London, Norwich, Liverpool, Manchester, Bristol, Leeds, Edinburgh, and Glasgow Weekly Newspaper of Politics, Commerce, Literature, and Christian Philanthropy."

"Neither the church nor the cabinet," say the editors, in their prospectus, "can be surprised that such a body as the Dissenters of Great Britain, should announce a Gazette of their own. The only wonder is that, hitherto, they have had no public organ of their sentiments and feelings, and no formal register of their affairs. This must have convinced the government that non-conformists are not party politicians, nor ill-affected towards the constitution: and now they are about to speak for themselves, it is not because they are assuming a new political aspect, but that they may assert and sustain their real character before the world. Having nothing to conceal, and being abundantly able to support their own cause, they feel that they owe it to themselves and to the state, to prevent, in future, those mistakes and misrepresentations of their principles and designs, which so often disgrace the public journals, and abuse the public mind."

Another extract will shew that the term Dissenters, does not in this instance include the Presbyterians of the established Church of Scotland.

"It is no part of their design, to attack the Episcopal or Presbyterian establishment of the country; but they will never shrink from a spirited vindication of non-conformity, whenever it is maligned or misrepresented. Good men of both establishments will be treated with the utmost courtesy and kindness; and LIBELLERS of all denominations, may calculate upon having ample justice done to them. Reviews shall not conceal, cathedrals shall not shelter, the intolerant or intemperate from merited reprehensions."

## FROM THE NEW ENGLAND PALLADIUM.

## FRIENDSHIP.

Friendship is a tie essentially requisite for the happiness of man, and ranks itself among the first of social virtues. A true friend is an invaluable treasure, and whosoever possesses a real one is master of a prize of inestimable worth, which it should be his care to preserve as "the apple of his eye."

Without a friend man may be likened to a city in the midst of a great desert—he is a lonely being. Lord Bacon has justly remarked, that "it is a mere solitude to want true friends, without which the world is but a wilderness"—and a little above in the same paragraph, that "a crowd is not company, and faces are but a gallery of pictures, and talk but a tinkling cymbal, where there is no love."

Few there are, I trust, who would not avail themselves of friendship. There are some, I will admit, however, that care not to enjoy its pleasure; but this arises either from a love of solitude and a desire to sequester a man's self from any intercourse with civilized society, or from a natural secret hatred and aversion towards his fellow beings, which savours somewhat of the "savage beast."

In all ages the blessing of Friendship has been duly appreciated, monarchs have been content to purchase it at a high rate, oftentimes at the hazard of their own safety and greatness—have frequently raised men of humble condition to the rank of noblemen, that they might possess a friend and companion, with whom they could enjoy themselves in private.

The Romans were remarkable for their Friendships. L. Sylla, when he commanded Rome raised Pompey (after surnamed the Great,) to that height, that Pompey vaunted himself for Sylla's overmatch. So dear to Julius Caesar was Decimus Brutus, that he set him down in his testament for heir in remainder after his nephew. When Ambassadors, who came to the court of Augustus, desired to see his treasure, he showed them his friends, counting them the most valuable treasure in his possession.

In a friend a man possesses innumerable advantages. If he is unfortunate in business—if he has met with severe trials and afflictions—if he is unhappy in his family connections—his spirit worn down with grief and anxiety—or if, on the other hand, he has met with causes for joy—he flies to his friend. To him he imparts all his griefs, joys, fears, hopes, suspicions, and whatsoever lieth upon his heart. He is in fact a sort of confessor. He condoles with, and comforts the afflicted in his sorrow, and participates with him in his joy.

Few men have a perfect knowledge of all their faults; & they frequently commit errors and inconsistencies without being aware of it. However improper their conduct may be, a disinterested person will rarely venture to check or remonstrate with them, from a fear of giving offence. But a friend can do it without restraint. He points out the consequences which must inevitably follow if he persists in them; and admonishes him in a gentle and conciliatory manner, to be on his guard in future.

It was a sparing speech of the ancients, "that a friend is another himself;" for I hold that a friend is far more than a man's self. Men have their time, and depart this life many times oppressed with anxiety, from being unable to accomplish some favourite design; the bestowing of a child, the finishing of some important work, or fulfilling some charitable purpose.

But if he has a friend, he feels assured they will be cared for after his decease; and that he will see that his intentions are put into execution. Thus in possessing a friend, he possesses two lives in his desires.

There are many things which a man cannot do with propriety. He cannot set forth his own merits with modesty, much less extol them; he sometimes cannot supplicate or beg; and many other things of a like nature he cannot do. But all these things a friend can do with propriety and with gracefulness, & not diminish aught of the respect entertained for their person for whom he requests a boon, or to whose praise he speaks.

Should there be any misunderstanding between a parent and his son—or he unfortunately has difficulties to encounter with his partner in life—he cannot speak to the one but as a father, or deport himself to the other but as a husband; but a friend may interfere, and examine the case; and by gentle constructions, and tender admonitions, not unfrequently

cause a reconciliation, where otherwise the breach would have remained uncleaved.

Other benefits derived from friendship, might be stated, but it is unnecessary.

A man without a friend is to be pitied; he wanders about forlorn, & no one heeds him. He is but little better than an outcast on the face of the earth. He labors under numerous disadvantages which cannot be obviated. If he takes a false step, the worst construction is put on his crime; and all rejoice in his downfall and punishment. Let me have a lowly dwelling, a pallet of straw to repose on, my food and raiment of the humblest kind, and a friend to share it with—and I'll not envy the Grand Seignior.

FRANKLIN.

## DEATH OF MR. FISK, THE MISSIONARY.

The Rev. PLINY FISK died at Beyer, 23, 1825, of a fever which had been twelve days continuance. He was attended by his fellow labourers, Messrs. Goodell and Bird, during his last sickness.

Mr. Fisk was the companion of the Rev. Levi Parsons, and one of the first Protestant Missionaries to the Holy Land. They sailed from Boston the latter part of the year 1819. Mr. Parsons died Feb. 10, 1821. In the death of Mr. Fisk, the Mission, with which he was connected, has sustained a heavy loss. He was a man of great piety, possessing in an eminent degree the qualifications of a missionary. We are informed, that he had acquired the ability to preach in four different languages, besides his native tongue.

## Christian Watchman.

BANK NOTE TABLE,  
Corrected for the New-York Observer, March 11, 1826, by R. L. Nevins.

New-York.	
City Banks,	Augusta,
State Bank at Albany,	do
Bank of do,	Bangor,
Neck & Farm. do,	Bath,
Columbia, Hudson,	Portland,
Middle District,	Windsor, Land,
Orange Co.,	Gardiner,
Catskill	Kennebunk,
Troy	Lincoln,
Farmers', Troy,	Paxtowuddy,
Mohawk,	Saco,
Utica,	Waterville,
Geneva Branch	New-Hampshire,
Auburn	Cheshire,
Ontario	Concord,
Central	Coos,
Chenango	Exeter,
Pittsburgh	New-Hampshire,
Niagara	Union,
Jefferson Co.	Stafford,
Wash. and Warren,	Portsmouth,
Barker's Exchange, unc	Rockingham,
Rochester,	Grafton,
Lansingburgh,	Massachusetts,
Canandaigua,	Boston Banks,
Hartford,	Mass. & Suffolk,
Phoenix,	Mann. & Mech. Am.
Middletown,	N. England,
Erideneport,	State Bank,
Eagle,	Connecticut,
New Haven,	Hartford,
New London,	Philad. at Nant.
Union,	agricultural,
Stoneham,	Beverly,
Norwich,	Bedford Commercial,
Thames,	broken
Windham Co.	Commercial,
Fairfield Co.	Dedham,
Rhode-Island,	Easton,
Eagle,	Gloucester,
Bristol,	Haverhill,
Midletown,	Pawtucket,
Compton,	Salem,
Foxham,	Springfield,
Rhode Island,	Taunton,
Burrillville,	Union,
Granston,	Worcester,
Exchange,	Plymouth,
Franklin,	Mendots,
Kent,	Ware,
Landholder's	Comm. at Salem,
Manufacturers',	Vermont.
Merchants',	Burlington,
Newport,	Montpelier,
N. E. Com. B.	Windsor,
Newfane,	Brattleborough,
N. Kingston,	Rutland,
Mount Hope,	New-Jersey,
Pawtucket,	Trenton State B.
Providence,	Campden, do.
Phoenix,	Prot. & Lond. Banks,
R. I. Union,	State Bank, Newf.
Do Central,	Eliz. Town, do.
R. Williams',	Do. Morristown, do.
Smithfield Union,	N. Brunswick, do.
Do Exchange,	Morris Canal,
Do Lime Rock,	Franklin, Jersey City, do.
Scioto,	Patterson, 34.
Union,	Peoples B. at do.
Warren,	Newark Insurance Co., do.
Washington,	Trenton Bank Co., do.
Hope,	Commercial, Amboy, 34.
Village,	Salem, 15.
Cumberland,	Castine, broken.
	Wiscasset, do.
	Hollowell & Augusta, do.
	Monmouth, do.
	Moun. Holly, 1.
	Cumberland, do.
	Salem S. M. & B. Co. 1.
	□ The Connecticut Banks are all at par in Hartford, except the Derby and Eagle Banks.
	* Notes of \$20 and upwards at par.

THE  
PROTECTION  
INSURANCE COMPANY  
Having been duly organized, are now ready to receive proposals for FIRE and MARINE INSURANCE, at their office in State Street, a few doors west of Front-Street.

This Institution was incorporated by the Legislature of this state at their last session, for the purpose of effecting FIRE and MARINE INSURANCE. Its capital is ONE HUNDRED AND FIFTY THOUSAND DOLLARS, with liberty to increase the same to HALF A MILLION OF DOLLARS. The first named sum is all paid in or secured, and the whole amount (\$150,000) is vested in Bank Funds, Mortgages and approved endorsed notes; all which, on the shortest notice, could be converted into Cash and appropriated to the payment of losses.

The Directors pledge themselves to issue policies on as favourable terms as any other Office in the United States; and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public.

The following gentlemen are Directors of this Company.

Solomon Porter, Nathan Morgan,  
Jeremiah Brown, Henry Hudson,  
Wm. W. Ellsworth, Roderick Terry,  
Merrick W. Chapin, Edward Watkinson,  
James B. Horner, James H. Wells,  
Charles S. Phelps.

W.M. W. ELLSWORTH, President.  
THOMAS C. PERKINS, Secretary.  
Hartford, July 7, 1825.

25<sup>th</sup>

ETNA  
INSURANCE COMPANY,  
WILL receive proposals for Insurance against loss or damage by FIRE, every day in the week, (except Sunday,) at their office in Morgan's Exchange Coffee-House, State St. in Hartford, Connecticut.

□ DANIEL ST. JOHN, Esquire. His acts in that capacity will be recognized as the acts of the Company.

THOMAS K. BRACE, President.  
ISAAC PERKINS,